



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Periodicals.

- Aus Nah und Fern.** Published by F. W. Parker School Press, 330 Webster Ave., Chicago. Four issues per year, 50c. (Exceedingly interesting and valuable to supplement formal texts).
- Modern Language Notes.** Published by the John Hopkins Press, Baltimore. (A monthly publication, with intermission from July to October, \$2. Contains original articles, book reviews and much information about the latest publications in modern languages).
- Modern Language Journal.** A new publication to appear under the auspices of the Association of Modern Language Teachers. Eight issues a year. (First number, Sept. 1916. To be devoted to discussions of the problems in the teaching of modern languages).
- Modern Philology.** A monthly journal devoted to research in modern languages and literatures. The University of Chicago Press. \$3 a year.
- Monatshefte für deutsche Sprache und Pädagogik.** (Früher: Pädagogische Monatshefte.) Published by the National German-American Teachers' Seminary, Milwaukee, Wis. Ten issues a year. (Contains original articles, reports, reviews of books and periodicals, and miscellaneous matter of interest to the teacher.)
-

Cultural Movements in Germanic Mythology

By **Prof. Paul H. Grumann, Ph. D.,** Uni. of Nebraska.

For thirty years the theory that the original home of the Indo-Europeans is to be traced to the territory south of the eastern part of the Baltic has been growing in favor, but no consistent attempt has been made to harmonize Germanic mythology with this theory. The most important evidence in favor of the new theory is that the Lithuanian dialect has preserved the most primitive forms and that the people using this dialect therefore participated in no migrations. If this theory is valid, we should expect the Lithuanians and their neighbors, the Germanic tribes, to have a primitive mythology, affected only by the cultural waves that passed over them. Such a theory is applicable to Germanic mythology, for if we subtract the cults that sprang up with the cultural waves that have been determined, we have nothing left but a primitive demonology. We can conclude that the Indo-Europeans in their original home worshipped only local demons whose functions had not become differentiated; that is, the local demons had not become elevated into gods before waves of culture influenced them.

In order to obtain a clear view of the question it will be necessary to trace these cultural waves and to see what gods sprang up in the wake of each.

Ever since the publication of Alexander Tille's "Yule and Christmas" it has been clear that the first great cultural wave that affected the Germanic tribes came from Babylonia. It was transmitted along the trade routes, and although not direct, its influence was very powerful. Tille demonstrates that the Germanic tribes not only acquired their first knowledge of agriculture (Hackbau—the use of the hoe and similar implements) during this period, but that they learned and adopted the Babylonian calendar. Especially the latter innovation was of a revolutionary character for it supplied a fairly rational system of time, thus establishing a world order. In singular harmony with this wave of culture is the establishment of the Tius worship. Recent discoveries prove that Tius was of prime importance in the Germanic territory in the pre-Christian times. This is proved not only by the sun wheels inscribed on many rocks but the chariots that have been found in ancient mounds. It is well known that of all the parallels between Germanic and other Indo-European gods only one has survived the fire of criticism and this one is Tius. This finds a thoroughly plausible explanation in the fact that the first great cultural wave was general and affected the Hindoos, Greeks, Romans and Germanic tribes alike without however reaching the Celts who did not develop a Tius worship. Moreover the Tius worship waned in Germany when it was eclipsed by the rise of newer Gods that sprang from more specific, more intensive waves of influence.

The second wave of culture came from the Greeks. Evidence for this is found in the etymology of Kirche—church. The importance of this wave is shown in Dierdorff's „Griechen und Germanen," but no trace can be found of a deeper influence upon Germanic mythology. This is probably due to the fact that the Germanic tribes that were directly influenced by the Greeks lost their national identity.

The third wave came from the Celts.*

From the Celts the Germanic tribes learned that agriculture which calls for the work of men. This period witnesses the introduction of the plough and wagon, and the domestication of the larger farm animals. Such innovations had a marked influence upon family life, for the activities of women now became definitely fixed. Woman from this time on presided over the activities of the household and horticulture, while man, in addition to fighting, cultivated the fields with the aid of oxen. It is conceivable that at such a time the old thunder demon might rise to a god of agriculture. It is still more startling that Donar has Celtic characteristics, red hair and blue eyes. He rides in a farm

* Friedrich Seiler. Die deutsche Kultur im Spiegel des deutschen Lehnwortes.

wagon drawn by goats. In many myths he is associated with oxen. He is the defender of the farmers against the giants who assail them. His wife Sif is the ideal of the farmer's wife presiding not only over the activities of the women but over the household virtues.

The fourth wave of culture came from Rome. Prior to this influence the Germanic state consisted of petty units. Warfare was a tribal and unorganized interest. Literary culture, permanent homes and aristocratic forms of life were unknown. With the advent of Roman influence the ideals of a powerful, organized state and organized warfare as well as southern culture asserted themselves. At this time the old wind demon was elevated into the god Wotan who represents all of the new ideals. In the light of this theory we at once understand why the worship of Wotan was limited to the western part of Germany. It never became strong enough in the eastern part to impress the name of Wotan upon the fourth day of the week. This is due to the fact that Wotan became a dominant figure only in the Rhine country, Scandinavia and England where the Roman influence exerted itself most powerfully.

Just as Wotan is the center of this Roman influence generally, so Freyr became its personification in Sweden. The Swedes elevated their old demon of fecundity and sexuality into a god who represented the new ideals for them.

The fifth wave comes with Christianity.

Here it is of supreme importance to note the changes wrought in northern conceptions before anything like actual conversion took place. It is perfectly clear that certain Christian conceptions fired the imagination of the barbarian before he was amenable to the dogmatic teachings of Christianity. These conceptions he embodied in his own mythology, hence we now understand how the stories of the Day of Judgment are reflected in the Ragnarok.

During this interesting period the qualities of the Virgin were curiously imposed upon the goddess Frigg and the old tree demon Baldr was elevated into a god possessing the attributes of Jesus. However we may quarrel with certain details of the investigations of Sophus Bugge, Friedrich Kauffmann and Elard Hugo Meyer, this much remains perfectly clear. Bugge has demonstrated how new ideals are attached to old figures, and it is quite plausible that this did not only occur in the case of Baldr, but in each cultural wave.

If we subtract the figures Tius, Donar, Wotan, Freyr and Baldr from our Germanic mythology we have nothing left but a primitive demonology, exactly what we should expect for the Indo-Europeans in their original home before they had been affected by waves of culture. Compared with Germanic mythology, the mythology of the Celts, Hindoos, Persians,

Greeks and Romans presents a bewildering number of gods and goddesses: a state of affairs which we might reasonably expect in tribes that have migrated. It is not unreasonable therefore to conclude that the history of Germanic mythology adds a substantial proof to the theory that the Indo-Europeans originally inhabited the territory south of the Baltic.

Berichte und Notizen.

I. Korrespondenzen.

Buffalo.

Den 3. Februar findet hier in Buffalo in der Hutchinson-Central Hochschule eine Konferenz statt zwischen einem Vertreter des staatlichen Erziehungswesens, Herrn William Raleigh Price, Ph. D., State Inspector of Modern Languages, und den modernsprachlichen Lehrern der Stadt und des westlichen New York. Zur Besprechung kommt besonders der neue Syllabus für neuere Sprachen im Staate New York und die von dem staatlichen Lehrerverbände vorgeschlagene Vokabelliste von 2500 Wörtern für den Elementarkurs der modernen Sprachen. Die Buffaloer Versammlung ist eine von den vielen, die in verschiedenen Teilen des Staates New York vorgeschrieben sind und die bezwecken wollen, dass in fördernder und anregender Weise auf die einzelnen Lehrer eingewirkt werde. Ausserdem soll ein innigeres Zusammenarbeiten und eine engere Fühlung zwischen den Lehrenden und der obersten staatlichen Erziehungsbehörde, die die Aufsicht über den ganzen Schulunterricht im Staate hat, erstrebt und angebahnt werden. Dr. Price wird am Morgen des Konferenztages ein Referat über den neuen Syllabus vorlegen, woran sich dann eine allgemeine Diskussion anknüpfen wird. Für die Nachmittagssitzung sind eine Reihe weiterer Vorträge vorgesehen.

Der Unterzeichnete wird den Vorsitz in dieser Versammlung führen.

Die achte jährliche Versammlung der New York State Modern Language Association fand statt unter Vorsitz des Präsidenten Dr. Frank Coe Barnes vom Union College vom 27. bis 29. November in hiesiger Stadt. Gleichzeitig tagte in unseren Mauern der allgemeine staatliche Lehrerverein, die sogenannte State Teachers' Association,

der aus ca. 30 Separatlehrerverbänden besteht, die in Einzelsektionen ihre Spezialfächer und Fragen verhandeln. Im ganzen waren annähernd 15,000 Jugendbildner aller Klassen in der schönen Büffelstadt erschienen. Dass fleissig erörtert, besprochen und Verhandlungen gepflegt wurden, ist selbstverständlich. Die eingangs erwähnte Sektion hatte drei Sondersitzungen, die alle ausnahmsweise stark besucht waren. Referate wurden geliefert über: „Die Realien im modernsprachlichen Unterricht“; „Wichtige Punkte im Elementarkursus“; „Welche Lesetexte im 2. und 3. Jahr“ und andere. Auch wurde der neue Syllabus für moderne Sprachen in seiner endgültigen Form nochmals durchgesprochen und angenommen.

Das Bankett, das am Abend des ersten Sitzungstages abgehalten wurde, war ein glänzender Erfolg. Es zeigte sich, dass diese Neuerung bei den jährlichen Versammlungen der neusprachlichen Lehrer allgemein Anklang gefunden hat. Für geistige Unterhaltung bei dem Festschmause war durch einige kürzere Ansprachen und musikalische Nummern Vorsorge getroffen. Eine Anzahl Studenten der städtischen Hochschulen erfreuten die Teilnehmenden durch den Vortrag von Gesangs- und Instrumentalpièces. Kürzere Ansprachen hielten der Festvorsitzende—Endesunterzeichneter—, der letztjährige Präsident der Vereinigung, Dr. Frank C. Barnes vom Union College, der erste Präsident der Association, Herr Carl F. Siekmann von der Lafayette Hochschule, Buffalo, und Herr C. E. F. D. Jonas von der De Witt Clinton Hochschule in New York, der neugewählte Präsident. Der letztere machte die Lehrer besonders darauf aufmerksam, welche Vorbereitungen in